Mr. KEITH

No Presbyterian nor Quaker;

BUT

George the Apostate:

Deduced from PROOFS

Both Clinched and Rivered.

In a SECOND

LETTER

To Himself.

By the Author of the Former.

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London Printed, and Sold by *E. Whitlock*, in *Stationers Court*, near *Stationers-Hall*. 1696.

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Feb. 7, 1935

Mr. *Keith* no *Presbyterian* nor *Quaker*, but *George* the *Apostate*. Deduced from Proofs both *Clinched* and *Riveted*.

In a Second LETTER *to Himself.*

Mr. *Keith*,

EXcuse me, I beseech you, if I trouble you once more with an *Epistle* which perhaps may not be very Grateful, considering the Subject it treats upon; it being hard for humane Nature to bear the hand that *rubs the Sore*, though it administer a *Sanative* Ointment, which by a thorow Application may tend to heal the Wound. However, let it grate how it will, *Truth must be spoken*, especially in its *due* season; and the *Plain Dealer* will in the end prove the *best Friend*, whether he be at first so accounted or no.

Now, Sir, The occasion of my thus accosting you, is an Observation I make of your *Uneasiness* under the Title of an *Apostate*, conferred on you by the *Quakers*, especially by Mr. *Penn*. What occasion he had to call you so in that Meeting at *Ratcliff*, mentioned in your *Advertisement*, I shall not determine: But the matter now before me, is, to enquire *Whether upon no Account you have merited that Character?* And truly, *Sir*, I must tell you, without Passion or Prejudice, I have throughly weighed the Point, and in my Conscience I cannot acquit you of it. But as it is not sufficient for me to be perswaded thereof, without giving some rational Demonstration why or wherefore, I shall proceed to communicate my Reasons to you, that if possible I may convince you of it too.

The Method I propose, is,

First, *To consider the Interpretation of the word Apostate.*
Secondly, *In what sence the New Testament construes it.*
Thirdly, *Whether your Actions and Writings will entitle you thereto.*

As to the First, I have consulted two Greek Lexicons, and two Latin Dictionaries.

Scapula gives the Interpretation of Ἀποστάτης thus: *Qui deficit qui secessionem facit, seu qui abscedit ab eo quod tuendum suscepit, item transfuga & defector.* In English, One that revolts, one that causeth a Revolt, or one who forsakes that which he hath undertaken to defend; also a Turncoat and Deserter.

Schrevelius saith, Ἀποστάτης signifies *Defector, Desertor, necnon Rebellis & Contumax.* In English, A Revolter, Deserter, likewise a Rebellious and stubborn Person.

Cole's Dictionary renders *Apostasia*, Rebelling, Backsliding; and *Apostata*, a Revolter.

Rider says, *Apostata* is a Revolter, and *Apostato* signifies to play the Revolter, to forsake his Religion.

Secondly, Then as to the *New Testament*, I find four places, which tho' our English Translation expres not by the words *Apostacy*, or *Apostatize*, yet the Greek hath it Ἀφίσανται, Ἀποστασία, Ἀποστήσονται, ἐν τῷ Ἀποστῆναι, *viz.*

Luke 8. 13. *They on the Rock are they which when they hear, receive the word with joy, and these have no root, which for a while believe, and in time of temptation fall away,* [ἀφίστανται, Apostatize.]

2 Thes. 2. 3. *Let no Man deceive you by any means, for that day shall not come, except there come a falling away,* [ἀποστασία, Apostacy] *first, and that Man of Sin be revealed, the Son of Perdition.*

1 Tim. 4. 1. *Now the Spirit speaketh expresly, that in the latter times some shall depart from the Faith,* [ἀποστήσονται, shall Apostatize] *giving heed to seducing Spirits, and Doctrines of Devils.*

Heb. 3. 12. *Take heed, Brethren, lest there be in any of you an evil heart of Unbelief, in departing* [ἐν τῷ ἀποστῆναι, in Apostatizing] *from the Living God.*

Thirdly, Well, Sir, now to the *Application*, only premising this, That allowing that Christ has Members of his *Universal* Church, in every *Particular* Church or Society of *Christians*, even amongst the *Papists* themselves, yet it doth not infer that there is more than one visible Church of Christ *(quà talis)* extant in the World. Therefore I shall not argue upon the *general* Head, Whether your *Apostacy* excludes you from a *Membership* in the *Universal Church* of *Christ*. But here I CLINCH it, You have owned your self a Member, one while of the *Presbyterian* Church, another while of the *Foxonian Quakers* Church, (as some People distinguish) then of the *Harp-Lane Quakers* Church, and lastly you have set up for your single

ſingle Self at *Turners-Hall*. Neither will I meddle with any Argument for or againſt, whether either of theſe, or any of theſe, are the Church of Chriſt by way of Eminency above all others, but only ſay, It ſeems to me, that as ſuch you have at ſeveral times, ſeverally owned, theſe ſeveral ſorts; therefore againſt you it is *Argumentum ad Hominem*, to ſuppoſe ſome one of them ſo, in this Debate with you; and upon that bottom it is, that I found my Proofs againſt you, and there I RIVET it.

Therefore if the proper ſignification of the word *Apoſtate*, be a *Revolter*, *Deſerter*, *Turncoat*, *&c.* where it hath reſpect to an alteration for the *worſe*; (for I never underſtood that a Man deſerved that Character, where the Change was for the *better*) If the *Presbyterian* Principles were better than the *Quakers*, then is Mr. *Keith* an *Apoſtate*, in revolting from, and deſerting the *Presbyterians*, and turning his Coat *Quaker-faſhion*; but if the *Quakers* were more in the right than the *Presbyterians*, then *e contra*.

Secondly, If an Apoſtate be one that cauſeth a *Revolt*, hath not Mr. *Keith* cauſed a *Revolt* from the *Quakers* in *Penſilvania*, and now lately from the Meeting in *Harp-Lane*? And is he not chargeable with Contradiction to thoſe very Principles he once undertook to defend, when among the *Quakers*, (as was proved in my firſt Letter) another Mark of an Apoſtate? And hath he not been *ſtiff* and *ſtubborn* in defending his Revolt both from the *Presbyterians* formerly, the *Quakers* ſince, and the *ſeparate Quakers* laſt of all, another Characteriſtick of an Apoſtate?

Again, Tho' I cannot call the *Presbyterians* and *Quakers* two different Religions, becauſe both Sects profeſs themſelves *Chriſtians*, yet they are certainly two *very different* Profeſſions of Religion, and he hath forſaken them *Both*, after having been at times joyned to *Each* of them. But if Mr. *Keith*'s Aſſertions be true againſt the *Quakers*, they have no real Religion at all: For if they have deſtroyed the *Object* of Faith, how can they be ſaid to be of any Religion? Therefore in quitting the *Presbyterians*, he hath (ſuppoſing his ſaid Accuſation vallid) abſolutely forſook his Religion: And then, Sir, clear your ſelf of *Apoſtacy*, if you can.

Now, Mr. *Keith*, let us ſee what you have to ſay to the *VVord of God*, ſince the *words of Men* run ſo much againſt you. And firſt St. *Luke* tells us, who our Saviour accounts Apoſtates, *viz. Thoſe that for a while believe, and in time of Temptation fall away*, [Apoſtatize.] This I take to be a Decenſion in Mind, and inſtead of perſevering in well doing, growing weary thereof; their hearts not being ſettled, were ſuddenly enflamed with a love to the Word, and as ſuddenly cold again. Now, Sir, it being Gods Prerogative to diſcern the hearts of the Children of Men, we can only judge by *Overt-acts*. And this being a *nice* Point, I ſhall forbear Judging, and only wiſh that there were no occaſion for ſo much as a ſuſpicion of your

Guilt herein, ariſing from your Unſteadineſs and Mutability. The like Reflection I alſo make on that of *Heb.*3.12. it having reſpect to a *heart of unbelief, in departing* [or Apoſtatizing] *from the Living God:* Which implies, That the *Heart* may be in Unbelief, tho' the *Tongue* may expreſs it ſelf otherwiſe; which would to God, neither you, nor your Antagoniſts either former or latter, may ever be guilty of; and if any of you be already guilty, through true penitence may have that great ſin remitted, and waſhed away by the Blood of our only Lord, Saviour and Redeemer, Jeſus Chriſt, *Amen.*

Then as to the other two Quotations, *viz.* 2 *Theſ.*2.3. where St. *Paul* ſpeaks of a *falling away*, [Apoſtacy] and 1 *Tim.*4.1. *That in the latter days ſome ſhould depart* [Apoſtatize] *from the Faith*, &c. In my apprehenſion they have an immediate ſtroke at the *Papal Church.* Perhaps you may ſay, Then what relation have they to me? I'll tell you, *Sir:* If the *Papal Church* deſerves the Denomination of an *Apoſtate Church*, as I believe no true *Proteſtant* will deny: You likewiſe deſerve the Denomination of an Apoſtate; which I prove thus: The Church of *Rome*, tho' extreamly corrupted in Doctrine, hath not *totally* rejected the *Chriſtian Faith*, but in ſome Points remains in agreement with the *Proteſtant* Churches, as in the Doctrine of the *Trinity*, the *Incarnation* and *Divinity* of our *Bleſſed Saviour*, his *Paſſion*, *Reſurrection*, *Aſcenſion*, and *Coming to Judgment at the laſt Day*, the *Reſurrection of the Dead*, &c. But is Apoſtatized in Faith in divers other reſpects, as *Tranſubſtantiation*, *Adoration of and Praying to Images*, *Saints and Angels*, *Purgatory*, *Meritorious Works, or Works of Supererrogation*, *Praying for the Dead*, &c. So may I ſay by you, *Some* Doctrinal Points relating to the *Trinity*, (or the *holy Three in One*, and *One in Three*, as you phraſe it, *Ex. Nar.* p.21.) *Incarnation*, &c. of *Chriſt*, and ſome other things, too tedious to enumerate, you ſeem all along to have been conſtant in: But in other Principles, as 1. Baptiſm with Water, 2. The Lords Supper celebrated in receiving the Elements of Bread and Wine. 3. An impoſſibility of attaining a total freedom from the Act of Sin on this ſide the Grave. 4. An Election and Reprobation of Perſons. 5. A common Grace or Illumination communicated to all, and ſaving Grace to none but the Elect. In oppoſition to the *Quakers* Notions, 1. Of the Baptiſm of Chriſt its being only ſpiritual, by Fire and the Holy Ghoſt. 2. Of the Lords Supper, its being only a ſpiritual Partaking of the ſpiritual Fleſh and Blood of Chriſt in the Soul. 3. A ſinleſs ſtate attainable before Death. 4. Election and Reprobation no other, then as there is an Adherence to the Good or Evil Seeds. 5. Saving Grace or Light extended to all Mankind without reſpect of Perſons. In theſe Points (I ſay) you have been very *variable* and *uncertain.* Now, *Sir*, theſe I take to be FUNDAMENTAL Points, and you by one while owning the former,

mer, while a *Presbyterian* (which you must have done, if you understood your own Principles, and were ever true to your Profession) and since the latter, while amongst the *Quakers*, and now seeming to *halt between both*, not knowing which of them to stand to, but indeed seeming mostly to incline to the *Presbyterian*, pray what Name would you entitle your self by? If the *Presbyterians* be right in these matters, you are an *Apostate*, for relinquishing them, and those their Principles: If the *Quakers* are Orthodox, you are an *Apostate* for but turning your Face back again, towards (what they may be ready to call) *weak and beggarly Elements*. They will go near to charge you as St. *Paul* doth the *Galatians*, *Having begun in the Spirit, are ye now made perfect by the Flesh?* And that they do charge you with endeavouring to *pluck up the Testimony of Truth by the Roots*, as your self alledge, *Ex. Nar.* p.9. Which (if by that expression Mr. *Penn* meant an open opposition to, and secret undermining of their Principles) in their sense, you are deeply chargeable with, and by them highly culpable of. So that you must be an *Apostate* one way, chuse you whether. But perhaps you may query, *Why I instance the* Presbyterian *Principles, and name those People so much, being my self a* Churchman? *I answer*, Your defection was not from *Episcopacy*, but *Presbytery:* Apostacy is the Name you are so uneasie under, that I offer to prove upon you; and that shewing what a Shuttlecock of a Man you are, I must recur to where you have hearded, and not to what you may now gape after, that my Friends may see you in your proper colours.

But now it is high time to prove what I have said, therefore in the next place I shall buckle to the Work, and produce a *threefold Cord*, which will not be easily broken, *viz.* First, The *Presbyterian* Doctrine in the above Points, contained in their Confession of Faith, drawn up by an *Assembly* of their *Divines* at *Westminster*, in the Edition of 1688. Secondly, Your opposition to the said Doctrines in your former Books, while you espoused the *Quakers* Cause against them. And Thirdly, Your Sentiments of those matters in your latter Books, since your differences with the *Quakers* commenced. I design a *small* relish only, because I would not *clog* your Stomach, a little at a time being best for digestion.

The Westminster *Confession of Faith.*

1. *Of Baptism.*

Page 132. "*Baptism* is a Sacrament of the New Testament, ordained "by Jesus Christ, not only for the solemn admission of the Party baptized "into the visible Church, but also to be unto him a Sign and Seal of the "Covenant of Grace, of his ingrafting into Christ, of Regeneration, of "Remission of Sins, and of his giving up unto God, through Jesus Christ, "to walk in Newness of Life: Which Sacrament is, by Christs own ap-

"pointment,

" pointment, to be continued in his Church until the end of the World.

2. *Of the Lords Supper.*

P. 136. " Our Lord *Jesus* in the Night wherein he was betrayed instituted the Sacrament of his Body and Blood, called the *Lords Supper*, to be " observed in his Church unto the end of the World, for the perpetual " remembrance of the Sacrifice of himself, in his Death; the sealing all " Benefits thereof unto Believers, their spiritual nourishment and growth " in him, their further engagement in and to all Duties which they owe " unto him; and to be a Bond and Pledge of their Communion with him, " and with each other, as Members of his Mystical Body.

Mr. Keith's *Former Principles.*

Account of the Dispute between the Students of Aberdeen, *and* G. K. *and* R. B. *formerly Printed* Anno 1675. *Reprinted in Mr.* Barclay's *Works*, Page 586.

" *G. K.* Hear what *Augustine* saith, " in the case of *Circumcision*, *observing of Meats*, *Drinks*, *Washing*, " *Sacrifices*, &c. They are to be considered in a threefold respect, *viz.* " First, as living, under the Law; " Secondly, as dead, after the death " of Christ; Thirdly, as deadly, as " being once buried; and being once " buried, they are *not to be again raised up* out of their Grave, out of " condescention to any. So I say the " *same*, as of *Water-Baptism*, it being " once *dead* and *buried*, is *not* again " to be raised up now after the *Apostacy*.

Quakerism Confirmed, subscribed *Robert Barclay* and *George Keith*, printed *Anno* 1676, and owned by you in your *Ex. Nar.* p. 21. Reprinted in Mr. *Barclay's* Works.

P. 618. " They bestow their 34 " Paragraph, p. 70, 71. to no purpose, in missing the Controversie: " For whatever we understand by

Mr. Keith's *Latter Principles.*

Truth Advanced, Printed 1694. P. 180. " Whether the Practice of " *Water-Baptism* and the *Outward* " *Supper* may not be allowed to all " such who conscientiously declare, " they find the inward Life and " Power of Christ to move them, " and feel the inward motion & call " of Gods Spirit, to observe and practise them; and also, that they find " a spiritual benefit and advantage " that they receive by the practice " of them, without disputing or " contending whether there be any " positive or express Command of " Christ recorded in Scripture to " continue them (many or most " called *Christians* judging there is) " seeing it is granted on all sides, " that the practice of them did discontinue in the Church in the " Apostles days, and in after Ages, " yea, as long as true Preaching and " Prayer did continue.

Again, P. 183. " Whether if these " outward things, viz. *Baptism* and " the *Supper*, were practised in the " Apostles days, for the sake of the " weak, there is not the same occasion to practice them now? And

" the

" the Substance, which whoso en-
" joyeth, needs not the Shadow; we
" do not deny, but these that had
" the Substance, made use of the
" Shadow at times: For *Paul* puri-
" fied himself according to the Law
" of *Moses*, after he had been long
" an Apostle: But the Question is,
" *Whether they oblige us now?* This
" the *Students* have forgot to prove,
" and will do well to advert it,
" when they publish their next Vo-
" lume, omitting needless Homilies
" not to the purpose. And thus we
" hope the Reader may see, that the
" things we bring to prove this *Ce-*
" *remony is ceased*, are not Shadows;
" but rather, that what they bring to
" confirm it, is nothing but shadows.

" they that say, They need not
" Bread and Wine to put them in
" remembrance of Christs Death,
" by the same Argument may they
" not say, They need not the Letter
" of the Scripture, nor outward
" Preaching? And whether they
" that say *Water-Baptism* and the
" *Outward Supper* are carnal and vi-
" sible things, and therefore not
" now to be used under the Gospel,
" may not by the same Argument
" call the Letter of the Scriptures
" carnal, and therefore not now to
" be used? And may they not by the
" same Argument reject all outward
" form of Religion and Church-
" Discipline, as some do, abusing
" and perverting these words of the
" Scripture, *We look not on things*
" *that are seen*, &c.

Immediate Revelation, &c. P.87,88. 'Oh that this Mystery were known! 'How is it hid from you, who talk so much of Christ the only Mediator? 'And that there is none else but he, and yet ye deny his immediate appear-'ance and manifestation in Man: Let me tell you, Every thing ye set up as 'a Midst between him and you, ye make it a Mediator, and so ye rob him of 'his Glory, and are *all gross Idolaters*; as the *Papists*, who make the *Virgin* '*Mary* and other Saints, their Mediators: That by you called *your Means and* '*Ordinances*, ye set them up in Christs stead, when ye come unto God, and 'do not witness the immediate appearance of Jesus Christ in your Souls, 'drawing you in his Life, what and how to speak; teaching you, in you; 'then ye come by something else, ye do not come unto God by him, but 'by that you call your Prayers and Ordinances.

The Westminster *Confession of Faith.*

3. *A Sinless Perfection not attainable here.*

P.72. 'They who in their obedience attain to the greatest height which 'is possible in this Life, are so far from being able to supererrogate, and 'to do more than God requires, as that they fall short of much which in 'duty they are bound to do.

'We cannot by our best Works merit Pardon of Sin, or Eternal Life 'at the hand of God, by reason of the great disproportion that is between

'them and the Glory to come; and the infinite distance that is between us 'and God, whom by them we can neither profit, nor satisfie for the debt 'of our former sins, but when we have done all we can, we have done but 'our duty, and are unprofitable Servants; and because, as they are good, 'they proceed from his Spirit, and as they are wrought by us they are de-'filed, and mixed with so much weakness and imperfection, that they can-not endure the Severity of Gods Judgment.

P. 73. 'Yet notwithstanding, the Persons of Believers being accepted 'through Christ, their good Works also are accepted in him, not as tho' 'they were in this Life wholly unblameable, and unreprovable in Gods 'sight; but that he looking upon them in his Son, is pleased to accept and 'reward that which is sincere, altho' accompanied with many weaknesses 'and imperfections.

Quakerism Confirmed.

P. 619. 'Their second Charge 'against the *Quakers*, and to prove 'they are not led by the Spirit, is, 'Because they assert a possibility of 'not sinning upon earth, which they 'say, is expresly contrary to the 'Scripture. And then they [Mr. *K.* and Mr. *B.*] go on invalidating the force of the Arguments the *Students* produced from these Texts, *Isa.* 64. 6. *Luk.* 11. 4. *Rom.* 7. 18, 20. 1 *Joh.* 1. 8. *Eccles.* 7. 20. and *Jam.* 3. 2. As may be seen more at large p. 620, 621. too long to cite here. But under the head of *Womens Preaching*, I find this passage, p. 621. 'But if they 'think to infer it [that *G. K.* is too 'much addicted to Women] because 'G. K. doth plead for the Liberty 'and Priviledge of Women, they 'might as well plead, That *G. K.* is 'too much addicted to a perfect Ho-'liness, because he doth *plead for it*; 'or that the *Students* are too much 'addicted to sin, since they plead 'for the continuance of it for term 'of Life.

Exact Narrative.

P. 40. 'But I say he [*G. W.*] says 'he only opposed that false notion 'of *R. Gordon*, as if the Saints re-'mained under their pollution till 'the Resurrection from the Dead. 'Can you think so? He was a *Prote-'stant*, and no *Protestant* will say any 'such thing. We say we are saved by 'hope: I say in a Scripture sense, we 'may expect that great Salvation 'then even from all charge of sin, 'tho' not from any stain of sin. Not 'that the sense of Pardon is not 'made manifest before that day, but 'that in that day all that have re-'pented and believed, he will clear 'them before God, Angels and Men.

Again, P. 53. 'It seems it's from 'this great Error, that he and many 'others of his Brethren, seldom, if 'ever, pray for forgiveness of sin, at 'least for themselves; for if there be 'no need of Repentance, it will fol-'low that there is no need of pray-'ing for forgiveness: But all sound 'Christians of true spiritual expe-'rience, do know that both Repen-'tance

'rance for Sin, and praying for Forgiveneſs of Sin, are well conſiſtent with the *greateſt degree* of Holineſs attainable in this Life.

The Weſtminſter *Confeſſion of Faith.*

4. Of Election and Reprobation.

P. 15. 'By the Decree of God, for the manifeſtation of his Glory, ſome 'Men and Angels are predeſtinated unto everlaſting Life, and others 'fore-ordained unto everlaſting Death.

'Theſe Angels and Men thus predeſtinated and fore-ordained, are par-'ticularly and unchangeably deſigned: And their number is ſo certain 'and definite, that it cannot be either increaſed or diminiſhed.

'Thoſe of Mankind that are predeſtinated unto Life, God, before the 'Foundation of the World was laid, according to his Eternal and Im-'mutable Purpoſe, and the ſecret Counſel and good Pleaſure of his Will, 'hath choſen in Chriſt unto everlaſting Glory, out of his meer free Grace 'and Love, without any foreſight of Faith, or good Works, or Perſeve-'rance in either of them, or any other thing in the Creature, as Condi-'tions, or Cauſes moving him thereunto; and all to the praiſe of his glo-'rious Grace.

P. 16. 'As God hath appointed the Elect unto Glory, ſo hath he, by the 'Eternal and moſt Free Purpoſe of his Will, fore-ordained all the Means 'thereunto. Wherefore they who are Elected, being fallen in *Adam*, are 'redeemed by Chriſt, are effectually called unto Faith in Chriſt, by his Spi-'rit working in due ſeaſon, are Juſtified, Adopted, Sanctified, and kept 'by his Power through Faith unto Salvation. Neither are *any other* Re-'deemed by Chriſt, effectually Called, Juſtified, Adopted, Sanctified and 'Saved, but the *Elect* alone.

P. 17. 'The reſt of Mankind, God was pleaſed, according to the Un-'ſearchable Counſel of his own Will, whereby he extendeth or with-hold-'eth Mercy, as he pleaſeth, for the glory of his Soveraign Power over 'his Creatures, to paſs by, and to ordain them to diſhonour and wrath, 'for their Sin, to the Praiſe of his glorious Juſtice.

The Univerſal Free Grace, &c.

Printed *Anno* 1671.

P. 74. 'For in that God loveth all 'Men, he loveth their Souls, which 'is the principal part of Men. Now 'if he love their Souls, then he hath 'provided ſomwhat for the welfare 'and happineſs of them. And in that 'it's ſaid, *The goodneſs of God leadeth 'them to repentance*, it manifeſtly fol-

Truth Advanced, p. 9, 10.

'Altho I am well perſwaded 'there is no *abſolute* Reprobation 'of any Souls of the Children of '*Adam*, or Decree of Eternal De-'ſtruction paſt upon them that is 'Abſolute, but only ſuch as is *Con-'ditional*, and *Relative* unto their fi-'nal ſtate in ſin and unbelief; yet 'I am well and fully perſwaded,

'loweth,

'Ioweth that Repentance was *once* '*Possible* unto them; for the Good-'neſs of God leadeth no Man to that which is impoſſible.

Again, P. 105. 'There are two 'Seeds, one *Elect*, and of God; the 'other *Reprobate*, and of the Devil; 'the Divine Seed, which is *Elect*, is 'that Seed of which we have ſaid, 'that *God hath ſown it in every Man* 'that comes into the world; who ſo 'now cleave to this *Elect Seed*, in true 'Faith, and perſevere ſo to do to the '*end* of the *day* of their *trial* & *temp-*'*tation*, theſe are the *Elect* of God, 'who are *choſen of him before the foun-*'*dation of the world*, as fore knowing 'and fore-ſeeing them in unity with 'this *Seed*, which is *Chriſt*, in whom 'they are therefore ſaid to be *choſen*. '*Epheſ.*

'The *Reprobate* Seed is that Seed 'of Darkneſs and Unrighteouſneſs 'in Men, which is of the Devil: 'They now which cleave thereto, 'and continue in unity therewith 'till the day of their Viſitation from 'the Lord expire, they are the Re-'probate whom God from everlaſt-'ing did fore-know, would reject 'his Elect, and cleave unto this Re-'probate Seed, to the very end of 'their day, and ſo accordingly did 'Reprobate them.

'Thus then, tho' the Decree of '*Election* and *Reprobation* be from 'Everlaſting, yet it reſpects Men, 'not ſimply as Men, but as *finally* '*adhering and cleaving to the Elect or* '*Reprobate Seed*.

'So that none are firſt paſſed by, 'that there is an Election of Souls 'and Seeds that is certain; to wit, 'That God hath choſen all ſuch 'Souls of Mankind who ſhall be ſa-'ved, from the beginning of the 'World to the end of it, both to 'Faith and Holineſs, as the Means; 'and to Eternal Life and Happineſs, 'as the End to be obtained by the 'ſaid Means; and that in all Souls 'that are to be ſaved; altho' both 'Holineſs and Eternal Life is to be 'their free Choice, yet that *Choice* is 'not a bare indifferent or contingent 'and accidental Choice, but God 'hath moſt certainly and abſolute-'ly purpoſed to work that free 'Choice in them, both to Holineſs 'as the Means, and to Eternal Life 'and Happineſs as the End, to be '(in due time) obtained by the ſaid 'Means.

P. 11, 12. 'And if Election were 'only *Conditional*, why did *Paul* ex-'hort Believers, *To give all Diligence* '*to make their Calling and Election* '*ſure?* For how can that which is 'only Conditional, be made ſure to '*ſome*, more than to *others*? Now he 'preſſeth them *to make it ſure*, to wit, 'that they might have the aſſured 'knowledge of it, not that it was 'not ſure unto God; for as *Paul* 'hath declared, *The Foundation of* '*God ſtandeth ſure, having this ſeal*, &c 'And this Foundation is Gods Ever-'laſting Love in his Son Chriſt Jeſus, 'who hath loved and choſen them in 'him, as his Members, before the 'World began; and tho' they lap-'ſed, and fell from him their Head,

but

'but all are once visited with a day of 'Mercy and Grace, wherein it is *possible* for them to be saved.

'But this their odd Doctrine, That 'God hath altogether passed by all 'those that perish, without ever making Salvation so much as possible 'to them, they endeavour to prove 'from these Scriptures, *Rom.* 8 29. '*Rom.* 9. *Acts* 13.48. *Jude* 4. *John.* 6.37. 'Which Scriptures they *wofully wrest* 'and wring to that purpose, *&c.*

'yet he is sent of the Father to recover and save 'em all and every one 'of them, so that 'none of his Elect '* shall be utterly nor finally lost 'but all found and 'recovered, and 'restored, before 'the end of the 'World, so that not one Grain '(*Amos* 9.9.) of his true *Israel* shall 'be lost; for they were given to him, and their Names are written in the 'Book of Life before the World began.

* *Then there must be a Preterition of the rest, which is Equivalent with an* absolute *Reprobation.*

Again, P. 12. 'For not one Grain of the Elect Body and Members of Christ 'shall be lost, see *Amos* 9.9. compared with vers. 12. and many thousands be-'long to Gods Election, and are his Chosen and Elect, who yet are in a state 'of unbelief, and not yet converted nor saved from Sin, as is clear from *Paul's* 'Doctrine, who hath affirmed, *Rom.* 11. That many of the *unbelieving Jews*, 'who as touching the Gospel were *Enemies*, yet as touching the *Election* were '*beloved* for the Fathers sake, and were in due time to find mercy: And *Paul* 'said he *endured all things for the sake of the Elect, that they might be saved*; which 'plainly proveth, *That they are Gods Elect before they are saved*, even when they 'are in a state of unbelief and impenitency. And its absurd and contrary to 'Scripture to say, A Man may pass from Election to Reprobation, as if Gods 'Election, and free Electing Love and Grace, were a variable thing, and 'could change; for as the Scripture declareth, *The Gifts and Calling of God are* 'without Repentance; and this is said with a respect to Gods Eelection both of 'Jews and *Gentiles*, many of which were at that time remaining in unbelief 'and impenitency.

P. 13. 'And whereas some think that it will follow, *That if some only be Elected, that others must needs be Reprobated from Eternity unto Eternity*: In that they 'are greatly mistaken; for Election signifies 'only a *Selection* † or Preference of some be-'fore others, and not an absolute Rejection of 'any, so as that God did hate any of his Crea-'tures with an absolute hatred, which is im-'possible; for God the Creator loveth all his 'Creatures as they are his workmanship; but his Love is more or less extended and manifested unto them, or hid from them, according to their 'several states and capacities; and that the Love of God is more extended

† *But for want of this* Selection *the rest must perish, it seems. In truth I think they had as good be* absolutely rejected,

'and manifested to such who shall be saved, from the Beginning of the World 'to the End of it, than to such who shall not be saved, is a thing which all 'of good understanding must and ought to acknowledge, to Gods Eternal 'Praise, who hath made one to differ from another.

Ex. Nar. p. 42. 'That Christ is not only Gods Elect, but all that shall be 'saved from the beginning to the end of the World, are God Elect, being 'chosen in him (not only before they believe and repent, but) before the 'Foundation of the World.

The Westminster *Confession of Faith.*

5. *Of Common and Saving Illumination.*

P. 49., All those whom God hath predestinated unto Life, and *those only*, 'he is pleased in his appointed and accepted time effectually to call by his 'Word and Spirit out of the state of Sin and Death, in which they are by 'Nature, to Grace and Salvation by Jesus Christ, enlightening their 'Minds spiritually and savingly to understand the things of God, taking a-'way their heart of Stone, and giving unto them a heart of Flesh; renew-'ing their Wills, and by his Almighty Power determining them to that 'which is good, and effectually drawing them to Jesus Christ, yet so as 'they come most freely, being made willing by his Grace.

P. 52. 'Others not Elected, altho' they may be called by the Ministry 'of the Word, and may have some common operations of the Spirit, yet 'they never truly come unto Christ, and therefore cannot be saved: Much 'less can Men, not professing the *Christian* Religion, be saved in any other 'way whatsoever, be they never so diligent to frame their Lives according 'to the *Light* of *Nature*, and Law of that Religion they do profess. And to 'assert and maintain that they may, is very pernicious, and to be detested.

The Universal Free Grace, &c.

P. 75, 76. 'O Man! Whoever thou 'art, whether *Jew* or *Gentile*, *Scythi-'an* or *Barbarian*, let the Witness of 'God in thy Conscience answer, 'which tells thee there is a God, who 'hath made the Heavens and the 'Earth, and created thee, with all 'Mankind, to dwell upon the face 'thereof, given thee a Body, and 'provided abundantly for the wel-'fare and comfort of it, and of the 'life thereof, causing the Sun to shine, 'and the Rain to descend upon thee, 'the Earth to give thee Bread, the

Truth Advanced, P. 40.

'And tho' that common Illumina-'tion of God and Christ that is uni-'versal to Men, be really Divine and 'Supernatural, and so good and ex-'cellent in its kind, and hath a pre-'paratory tendency to Eternal Salva-'tion, yet it doth not save with Eter-'nal Salvation any who remain under 'it, and proceed no further, so as to 'witness that more special and pecu-'liar Grace and Illumination proper 'to true Christians; for no Illumi-'nation is able to save fully and per-'fectly with Eternal Salvation, but

'Water

'Water Drink, the Air Breath, the 'Fire warmth, the Heavens Light, and 'many other benign Influences: Hath 'I say, this bountiful God and Cre- 'ator, who hath given thee, besides all 'this, a Soul immortal, so carefully 'provided for thy Body, and the life 'and comfort thereof, &c. wholly 'neglected to provide for thy Soul, 'that which giveth the knowledge 'and faith of Christ crucified and 'raised again, and doth open and re- 'veal the glory of Gods Love, Wis- 'dom, Power and Justice, in giving 'his Son to die for us, and raising him 'from Death to be a *Prince and a Sa- 'viour unto us.* and the immortal Life and Good 'thereof? ——

Ibid. 'And if he has provided for the good of the *Soul* of every Man, 'that Good must bear analogy, or proportion, to the *Soul*, so as to answer 'unto the nature thereof, which is Immortal, or Eternal, and without 'end. Therefore it must be an Immortal and Eternal Good, and conse- 'quently *sufficient* unto *Salvation* and Eternal Bliss.

P. 78, 79. 'Now let the Witness of God in every Man judge in this mat- 'ter, and it will certainly determine, that because the Mercy of the Lord 'shall condemn all that perish, the same Mercy must needs have visited them, 'with some measure of Light and Life sufficient unto Salvation. Which *sa- 'ving Mercy* of the Lord visits *every* Man, till he hath wholly filled up the 'Cup of his Iniquity against it, and then he is left to himself.

'A three-fold instance of this thing the Scripture gives us, as—— All 'which do plainly imply a day of visitation unto them that perish, and con- 'sequently that *Salvation* was *possible* unto them, through the appearance of 'God *in that Day.*

Well, *Sir*, what think you now? I have presented you with more than ONE Principle of the Christian Faith, that you have more than *Once* varied in, therefore I cannot clear you of the Imputation of an *Apostate*: For

Non eodem cursu, respondent ultima primis.

And indeed *London* and *Aberdeen* cannot be more two *distinct* Cities in two distinct Kingdoms, than the Quotations out of the *Presbyterian Confession of Faith*, are *different* Principles from the Quotations out of your former Books, or than the Quotations out of your former Books are different Principles from the Quotations out of your latter Books. I must confess, your latter Writings are a great deal nearer the *Presbyterian* Principles than your former, insomuch that I may compare them to *London* and *Westminster*; which, tho' they are two Cities, and distinguished by two different Names, yet touch one another; and if a Man have a mind, he may soon pass from the very middle of the one, to the very middle of the other, and not tire himself neither: But between the other two, a Man must take many a weary step, and perhaps so tire before he is got half way, that he may give over his Journy,

and

and never go the reſt, except he be as good a Traveller as your ſelf. In ſhort, *Sir*, what to call you, I cannot tell; a *Presbyterian* you will not own your ſelf, and a *Quaker* I cannot call you; ſo you muſt paſs, for ought I ſee, for a *Mungrel*, between *Presbyterian* and *Quaker*, a ſort of Amphibious Animal, that is neither Fiſh, Fleſh, nor good Red Herring; an *Hermaphrodite* in Religion.

The Place where you and your Friends meet, is *Turners-Hall*; in good truth, a very pertinent Name! For you are *Turners* all. I know not whether you, *Sir*, may be free of that Company; but if not, I think they ought to give you your Freedom; and, if they would be ruled by me, Elect you Maſter next Vacancy; for I fancy you love Preheminence: And I don't know where they can chuſe a Man through the whole City, more famous for *Turning*; conſequently, fit to be dignified as *Maſter-Turner* of *London*.

But being now willing to draw to a Concluſion, leſt you ſhould be tired too, with this tedious Epiſtle, I ſhall only tell you, That I have forborn Comments, (except two ſmall Marginal Notes, which I could not tell how to think of omitting) being willing to ſpare you, and am rather deſirous to ſee that Work done by *your own* Pen; and do aſſure you I wait with Impatience for the performance of your Promiſe, in the *Preface* to the *Exact Narrative*, viz. *And whereas ſome have objected to me, That ſince I have acknowledged divers paſſages in my own Books need Correction, and have promiſed to do it, I ought to have done that in the firſt place, before I had charged Errors upon others; otherwiſe it would look like the Hypocrites, ſeeking to pull out the Mote out of his Neighbours Eye, when the Beam is in his own Eye: I anſwer, The things that need Correction in my Books, compared with the vile Errors in theirs, are but as my* Motes *to their* Beams; *which I had ſo far already pulled out of my own* Eye, *that I have freely acknowledged them to many*, viva voce, *and have them in readineſs to publiſh in print with the firſt conveniency: Nor are they ſuch things as oppoſe any* Chriſtian *Principles of Faith, but of an* inferiour *nature.* And truly: *Sir*, the occaſion of my longing to ſee this Tract of yours, is, becauſe I fancy it muſt needs be a *rare Meſs* of *Mince-Meat*, if you have cut it of the ſize abovementioned. But if you would be pleaſed to take any Admonition kindly, which in kindneſs may be given you, I would adviſe you to go more *thorow-ſtitch* with your work, for ſuch a *lame ricketty* Correction as that ſeems likely to prove, will never ſatisfie the *ſincere Profeſſors* of *Chriſtianity*, in theſe three Nations; that which they may *juſtly* expect being, that you *fully* and *effectually* retract and renounce whatſoever either formerly or latterly you have publiſhed to the World in Print, that is *really Erroneous*, leſt you come under our Saviours Reproof, *Luke* 12.57. *Yea, and why even of your ſelves judge ye not what is right?* For let me tell you, If you take not regular Courſes in this *promiſed* Piece, you may expect to hear of it from ſome body or other beſides the *Quakers*; therefore if you do it not to purpoſe, you had better

let

let it quite alone; and indeed in doing it by halves, instead of making your former Comparison good, of Motes and Beams, It will rather look like a Mans giving himself a Black Eye, that thereby he might raise an Argument to perswade his Neighbour to pull out his.

And now, *Sir*, not knowing when I may trouble you again, or whether ever or no, submitting these matters to your serious consideration, I shall take my solemn Leave, and subscribe my self, *Sir*,

Yours, W. C.

Temporibus peccata latent, & tempore patent.

POST SCRIPT.

SInce the writing of the above, I heard some small Account of some little empty Cavils you let fly at my other Letter, on *Sunday* the 26th past; I shall only say this, It was a disparagement to one of your Character, to talk after that manner: For a Man of Learning should mend what he finds fault with, or else forbear finding fault at all. Those Quotations which make up the first Paragraph of Contradictions, and which are joyned together as such, which you will not allow to be any Contradiction at all, you would do well (as I told you before) to reconcile to *other Men's Understandings*, however, because I will be kind to you, and use you well, if you will allow all the rest, and let the World know so much by a publick acknowledgment in Print, then upon those terms, and upon no other, I will abate you that.

Moreover there are some Errors the *Printer* hath been guilty of, which are not so bad, but that a *moderate* Reader might excuse them, except one, which you made a great Noise about, and which I the more admire at, because in your *Advertisement* you blame Mr. *Ellwood* so much for *pedantick trifling and quibling, from meer Errors of the Press*, &c. And besides if it be *Rare Logick* to argue, Because it is not in p.14. or 18 'tis not in another, as the substance of your Complaint against Mr. *Ellwood* specifies, *Ex. Nar.* p.49. Then say I, Are you not a rare Logician to say, Because a Quotation offered in my former Letter, p.7. is not in p.22. of *Imm. Rev.* therefore you are abused, or to that purpose, thereby insinuating as if it were not in the whole Book? Pray Sir, allow Printers Faults, like as you would have them allowed to you, and do not charge them upon the *Author*, who had not the supervising the Press; and then instead of p.22. write p.99. and your great Bluster vanishes. One might have thought you a Man of more Sense and Sincerity too, than thus to trifle and quibble about the Errors of the Press.

One touch more, and then I ſhall conclude; being longer than I deſigned, becauſe I cannot help it, for you force me to it, and that is this: I have very lately ſeen, at the end of a Book of yours juſt publiſhed, an *Advertiſement* levelled at me and my firſt Letter; which being it ſelf ſhort in words, and ſhorter in matter, will occaſion me to be very ſhort in reply thereto.

But Mr. *Keith*, *Quæ te dementia cepit?* Are you reſolved to make good what the *Quakers* throw in your Diſh? *Cannot you bridle your paſſion at all?* Muſt you utter ſo many hard words againſt a poor nameleſs Author, in three ſides of a Quarto Book? Enough, one would think, for all the 44 pages. Well, Sir, go on, and much good may ſuch railing do you! Perhaps your Spleen is almoſt ready to burſt, and a little Vent may eaſe you. But it not being good to truſt a Sword in a Mad mans hand, have at you, Sir, with a good tough Cudgel; I'll try if I cannot break your Sword, and thraſh you into better manners; yet really I am almoſt out of hopes, becauſe the *Summer-ſeaſon* is an *ill time for mending ſowr Ale:* Well hit or miſs, luck's all, and therefore here's towards you.

In the firſt place, What an *Ill Tongue* do your Antagoniſts lie under? 'Tis juſt as if they were all bewitch'd. Surely you are a *Noli me tangere:* Nobody can ſet Pen to Paper to *touch your Coat hold*, but preſently he falls under a fatal neceſſity of writing *ſcandalous Libels*, *labouring in vain*, being guilty of *divers Forgeries*, *palpable Falſities*, *Perverſions Wreſtings*, &c. While in the mean time, you in your Writings keep to *ſound Words*, are *not guilty of Inconſiſtency nor Contradiction:* Cujus contrarius verum eſt.

Secondly, Wherein, good *Sir*, doth my Speech bewray me to be a *Counterfeit*, and rather one of the *Gang* and ſort of *Antichriſtian Quakers?* Anſw. *Ipſe dixit Mr. Keith:* That truly Orthodox, and ever conſtant Defender of Chriſtian Verity, ſaith ſo; and that's enough of Conſcience; no matter for proof, for none he can give you. But, Sir, how idle are you to ſurmiſe ſuch a thing, as you have no ſhadow of ground for, but what proceeds meerly from a Maggot in your own Brain? *Muſt all be Quakers who ſhew you your Contradictions?* No, Sir; that's no good Argument: Beſides, tho' my being Author of that Letter, is a Secret I have kept from the knowledge of my intimateſt Acquaintance, conſequently your reſtleſs Endeavours to diſcover me, all labour in vain, yet I do aſſure you, thoſe who know me, know likewiſe that the Name I call my ſelf by, is not fained, but true; and whether you believe it or no, is equal to me.

Thirdly, *W. C.* is ſummoned to appear at *Turners-Hall*, &c. under pain and penalty of being reputed a *Cowardly Spirit*, *a Smiter in the Dark*, and as *well Unmanly as Unchriſtian*, &c. How, Sir? Will nothing leſs ſerve your turn? Pray, Sir let this *Second Epiſtle* excuſe my Perſonal Appearance, and I ſhall take it as a Favour: For if I ſhould appear, you are like to be little the better

better for it, ſince you would (neither ſhould) know me no more then, than you do now. Therefore in ſhort, after the publick manner you propoſe, I ſhall not gratifie you: But withal, I do aſſure you, It is not the dread of your Parts, nor my own Conſciouſneſs of the Truth of your Suggeſtions againſt me, that deter me, but ſome other Reaſons beſt known to my ſelf, and which I judge ſufficient. How, Mr. *Kieth*, can you be ſo *fooliſh* to imagine, that I who decline ſetting my Name at length to my Letter, will meet you in a Publick Meeting at *Turner's Hall?* Surely you dote in your old Age: Therefore pray reſt contented, and expect me not there, leſt you be diſappointed, as aſſuredly you ſhall be, if you depend upon any ſuch matter from *W.C.* And if thereupon, in a pet, you will take no farther notice of the former, nor this neither, you may forbear if you pleaſe; for as I don't fear you if you ſhould, ſo I won't court you to it.

But is it not a ſtrange thing, that you can never ſpuddle up the dirt with your own Feet to offend your Neighbours, but the Wind carries it back in your own Face? *W.C.* it ſeems is a *Smiter in the Dark:* Why ſo, Sir? O he Prints a Nameleſs Libel. Say you ſo, Mr. *Keith?* But pray who was a Smiter in the Dark, when the Trials of Mr. *Budd*, Mr. *Boſs*, and your ſelf, were Publiſhed in *Penſilvania?* Have you not ſome time ſince that, owned that you wrote part of that Book? *State of the Caſe*, p. 32. Then pray be pleaſed to acquaint the World in what Page thereof your Name is ſubſcribed; that would be very ſatisfactory: And till then, if you pleaſe to be ſilent as to this point, it may redound more to your Credit. For,

Quis non ridet? Qui non videt, ſuo ſe jugulavit gladio.

Fourthly, You tell me, *I am extreamly ignorant*; I wiſh you would tell me a little News, for I'll aſſure you that's none; for I knew that many years ago: Only thereby you hit your ſelf a Box o'th' Ear, for if one ſo *extreamly ignorant* be able to ſay a little, certainly the many *Learned Men* of our *Church*, may be able to ſay a *great deal* more, if they thought fit to ſpend a little leiſure time now and then from their more Neceſſary Studies, to hold you out a *Looking-Glaſs*, and therein ſhew you your ſweet *Janus* Face. You add, *Or wickedly Impudent*; Well, now Sir, I thank you; That is *News* I confeſs, for I never was told ſo before; but *your Tongue is no ſlander*; and if I am ſo, I know not who I ſhould have learnt it of, except your Books have taught it me: For I believe I may ſafely aſſert, That you are the wonder of the Age in two reſpects, *viz.* In writing Books ſo groſsly Contradictory to one another; and then ſo impudently denying that they are ſo, though obvious to any Common Readers Underſtanding.

Fifthly,

Fifthly, You are very *Fallacious* in ſtating the Contradictions, which will appear ſo plainly viſible to any Judicious Perſons, who view the one and the other, that it would be but a Work of *Supererrogation* to ſpend any Time to prove it; and ſo as a Needleſs Work at this Time, I leave it; only touching at one of your Comments upon one of them, *viz.*

Sixthly, You tax me with Ignorance, in not underſtanding the diſtinction betwixt the *Material* Object, and the *Formal* Object; alſo betwixt *Objectum formale quod*, and *Objectum formale quo*. Perhaps ſo, Sir; and therefore, as an *ignorant* Perſon, I deſire to be *informed* by you, whether the Foundation of Faith be the *Material* Object, or the *Formal* Object thereof; And whether it be *Objectum quod*, or *Objectum quo*. But, Sir, what if Nine parts of Ten of our *Church*, and perhaps as many, equally proportion'd, Number for Number, of all the *Diſſenters* in theſe three Nations, cannot comprehend your Diſtinctions, will you *Unchriſtian* them all? If not, why do you fall ſo foul upon me for my Ignorance? And if ſo, The more *Uncharitable* Man you.

Your Accuſation of my Miſ-repreſenting thoſe Titles which I affirmed in my former you in your *Imm. Rev.* gave to *Chriſt within*, *the Light within*, &c. I purpoſely wave, becauſe the proofs thereof are too large to be inſerted here; referring the matter to the ingenious Reader to compare, and then ſee for himſelf, *Whether my Affirmation, or your Denial, have moſt of Truth in it.* And now nothing in my Judgment MATERIAL further occurring, without any more Formality,

Sweet SIR,

ADIEU.

W. C.

FINIS.